## THE WAYS OF WOMANKIND

Illustrated by Stories of Her Interesting Doings.

OUT OF THE USUAL PATHS.

Women as Doctors, Hunters, and Even as Warriors.

ENGLAND'S FEMININE PHYSICIANS. The Obstacles With Which Girl Students o

From the Boston Transcript. LONDON, July 10 .- It is now more than twenty years ago that Elizabeth Garrett, one herself in London as the first qualified woman doctor. Mrs. Garrett-Anderson was the first woman to study medicine in England, No school or hospital was then open to her in London, and it was only by immense perseverance and indomitable will, and by paying largely to private physicians for instruction that she succeeded in obtaining a degree abroad, where the medical faculties are less conservative in their ideas, and more willing to share their pleasures

and work with the sex.

It is in a large measure to Dr. Garrett-Anderson that a permanent training school for women, in connection with the Royal Free Hospital, owes its existence, and she and her colleagues have worked nobly for the erection colleagues have worked nobly for the erection of a hospital, for which at least \$100,000 have to be subscribed. The Royal Free Hospital, which, after much persuasion, consented to receive women as medical students, has done much toward helpfur, the cause of those who maintain the right of women to be treated by women if they ac choose; but as in this large general hospital numbers of the patients are men, the actual work, surgical and medical, is exclusively in the hands of the steruer sex, though the ladies are admirably taught in the practical part.

women, it they so chose, but as it this take general hospital numbers of the patients are men, the actual work, surgical and medical, is exclusively in the hands of the storier sex thought the ladies are admirably taught in the practical part.

Mrs. Scharlieb, who is a native of Manchester, first took up the study of medicine in Madras eighteen years ago. By steady work, having achieved a brilliant success as a practitioner, she at last induced the medical college of Madras to throw open its doors to women. But her health gave way under the Indian climate, and, returning to England she settled down in London, determined to place the crown on her laters and celepses any provious aspirant to feminine medical honors by attaining that degree before which most men have hitherto qualled. The "M. D. Lond" is a mystic sign much prized by those possessing it, and is usually considered the hardest attainable degree. Mrs. Scharlieb is the first woman who has obtained this distinction, and her success will give a great impetus to those lades who are working to achieve renows, or carn a live overed honor. It is now becoming comparatively easy for women to qualify as doctors.

The lirst college of Physicians in Dublin, the examination for which is a very severe one, three months study of infectious diseases, besides other training, being in-sisted on. This college and the lively College of Surgeons of Ireland are still the only bodies which until ladies as fellows, but the composition of physicians and surgeons of Edinburgh and the faculty of physicians and surgeons of Edinburgh and the faculty of physicians and surgeons of Edinburgh and the faculty of physicians and surgeons of Edinburgh and the faculty of physicians and surgeons of Ed

ous of entering the profession is shown by the fact that the unusually large number of twelve ladies were among those who passed the intermediate examination for the degree of bachclor of medicine at the London University last year, while there are a large number of ladies studying at present at the London School of Medicine for Women, and more than twenty at the Edinburgh school. Many of these are preparing themselves for India, and numbers of ladies go out yearly under the auspices of the National Association for Supplying Female Medical Aid to the Women of India.

It is now nearly four years since this association, organized by the Countess of Dufforin, spranginto life, and branches have been established throughout India. It is not generally realized that most of the women in India have hitherto been unable to obtain medical treatment at all, on account of the rigorous laws of easte, and that in all illnesses they have had to depend on ignorant and often on victous women, totally unqualified even for the post of nurse. The sufferings caused by these creatures are too horrible; and Lady Dufferin, learning these things during her sojourn in the Indiae Empire, has set about relieving them.

There are now in existence in India twelve hossitials for women and fifteen discensaries officered entirely by women, in connection with the association, as well as the Cama Hospitial. learning these things during her sojourn in the Indian Empire, has set about relieving them. There are now in existence in India tweive hospitals for women and fifteen distensaries officered entirely by women, in connection with the association, as well as the Cama Hospital, supported by the Government: there are now at least 200 girls being educated. The majority of these, however, become hospital assistants, a class which among men, have been found very useful in India. A vernacular class has been established in Calcutta this year, and it aiready numbers thirteen students, of whom eight are Hindoos, two Brahmans, two native Christians, and one East Indian. They are very regious, attentive, and hardworking; but, of course, it is not intended that they should take independent charges, or be placed on a looting with qualified physicians. They are wonderfully useful, however, ladies of a high education can scarcely be expected to settle down in country villages and accept four anness for a fee; and these hospital assistants, though not able to undertake serious cases, are quite competent to astend to the innumerable minor complaints which unchecked, so often become serious. Scholarships are plentiful, and want of money need nover keep any woman in India from a medical training. Students from a distance find boarding houses attached to most of the female hospitals.

The native princes and gentlemen are for the inost part entitly single supporters of the scheme of the mational association. Their highesses the Maharajah of Jeypore, the Nizam, and the Maharajah of Jeypore the Nizam of the jublies. Those are only a lew examples of the interest that is taken in the over the country.

In England too, the number of hospitals and dispensaries for women and children officered by women is largely on the increase, and besides the New Hospital, Marylebone road, there are dispensaries at Notting Hill, Clapham, in Bristol, and Manchester, as well as hospitals in Edinburgh and Birmingham.

# BEASY MANNERS AT THE BUACH.

How Girls at Atlantic Bress for the Surf From the Baltimore American.

ATLANTIC CITY, July 23.—Baltimore girls are inclined to be more conservative in regard to bathing costumes and regulations. There are many young ladies who spend a great deal of time walking and founging about the beach, lying on the sand, or swinging in hammonks near the crowded thoroughfares in odd bathing lancies of soit white fiannel, very much curtailed as to skirts, very tight and smart as to waists. They wear fine black slik hose, meeting the short tronsers above the knees. They have all styles of bathing suits here, from the slenderest, most visionary, during comitinations of stockings and shoulder knots, and a hint of a skirt, to the oldest, most prosale time dress on record. A Hebe in flannel comes trioplag down the leach, clothed matuly in red, kinst is, her stockings are of that color. What there is of her skirt is white; her blouse is white, too, very low in the neck, fastened with a little strap over the shoulder and falling over in a loop or puff at the waist line. Where the stockings end there is a frill of lace. ATLANTIC CITY, July 23 .- Baltimore girls

Little maidens just budding into womanhood dance about in pairs in children's short bathing dresses, with tilting skirts. Still smaller girls tuck up their lace-edged skirts and warle up and down the surt. Nowhere is seen such a profusion of graceful, supple, willowy women, and nowhere are their charms more generously displayed.

rously displayed.

The vi-itor does not need to go to the beach, however, to study bathing costumes, for in the streets, at the bookstores, and even leaning over the bar in drug stores, dancing in defiance before the signs that would prohibit this

the streets, at the bookstores, and even leaning over the bar in drug stores, dancing in defiance before the signs that would prohibit this extremely picturesque practice, are girls and women in all the varieties of bathing costume. The fashionable girl at Atlantic City has her bathing corset as well as her dancing, ridling, and house corsets. They are very short and with few bomes. To these are fastoned the clastic straps which hold the long stockings in place, firm and sure. Girls make as much of a flidget over a wrinkle in their stockings as over a misfit in aglove or a twist in a bodice. A material much in favor for bathing costumes is a kind of a jersey webbing, which fits smoothly to the body out of water, and clings like paper on a wall in the water.

Freity suits of this material have narrow scarlet linea stripting a blue ground in stockings, suit, and a pretty little college can, with a flying searlet tassel on top. These suits come in other contrasting colors—blue and white, scarlet and white—and are very preity and not very excensive. It is wonderful how the fair bathers manage to remain so long on the beach and in the water without impairing their health. The heartiest man will occome thoroughly chiled in less than one hour, even though to remain in the sun during the entire time. Not so with the ladies, and especially the unmarried ones. Your correspondent saw a party of six of these young damsels in the water shortly after 10 o'clock yesterday morning, and lour hours later they were discovered about a half mile further up the beach reclining upon the sand, with their wet garments clinging to their bodies, munching some boubous, and apparently none the worse for the long exposure to the sun and water. One of these fair bathers will wade into the water up to her walst, and then turn toward the beach and espy some friend or admirer. Out she comes for a quiet bathers more during the pathing hours. Some are more imprudent than others, and think nothing of taking a shower bath now and then to remove the

The Ebony Damsels Whom Legitime Has

Estisted is His Army.

From the New Orleans Picagume.

The war in Hayti, where the alleged rightful ruler, Légitime, is being driven into his last ditch by the alleged revolutionary leader. Hippolyte, has developed an interesting leature in the draiting of women into the army of the former. Legitime has been worsted on every field and driven back until bis domain is limited pretty nearly to his capital city of Port-au-Prince. As his army has dwindled away largely by desertion to the other faction, he found himself without troops to man his fortifications, for his city was long ago strongly fortined by the Spaniards and French who held it at different periods.

In this extremity Legitime has hit upon the plan of filling up his depicted ranks with women. There being a surplus of the softer sex in the capital of the negro republic, it has been possible to enroll quite a number of those belony Amazens, who are not embodied in exclusive battalions of their own sex, but are distributed among the men. These women are dressed in masculine costume, and look much like negro youths.

The Haytian negroes, where they have been

clusive battailons of their own sex, but are distributed among the men. These women are dressed in masculine costume, and look much like negro youths.

The Haytian negroes, where they have been amakeamated with the native Caribs, have become almost beardless, particularly when the men are young, and hence these Haytian amazons are said to be distinguishable from the males, whon all are standing in a line together, chiefly by the lact that the faces of the women are more pleasing and less hard and brutal than are those of the men. Every person who has seen our own fair amazons on the stage or engaged in a broom drill will have noticed that in the peculiar conformation of the sex the superior swell at the hauncles and the losser breadth of shoulders combine to exert special effects upon the manual of arms.

When the guns are brought to a "carry," being rested against the hip and upon the shoulder, they do not stand creet, but incline at an angle toward the head of the fair soldier. Moreover, when the troops are alligned in "position of the soldier" it is more easy for them to touch hips than elbows, as required by the code, and should the time ever come when the armies of 'he white nations are to be made up of women, it is to be hoped, in the interest of grace and symmetry, that somebody will design special arms and a manual for their use suited to the conformation of the beautiful sex. When the masculine creature takes up the trade of a soldier he goes in for show, and gets himself up as rorgeously as possible. If we are to have hereafter an army of amazons, they should be made up altogether lovely. Fortunately the ancient style of excision of the breast will not be perpetuated. That was done to enable the fair warrior to draw the bow to its utmost reach. Now, the drawing of the beau is done in quite a different manner, as the ancient weapons of barbarism have all been discarded.

But to return to the Haytiens, those sable

## A BATHER'S SAD PLIGHT.

What Happened to a Fair Swimmer in the Waters of Lake Minnetonka,

What Happened to a Fair Swimmer in the Waters of Lake Minsetonka.

From the St. Paut of obe.

Speaking of bathing recalls a little incident that took place not long ago. There is a charming spot on the south side of the lake where a great many people live in cottages. Bathing is popular. The water is delightfully warm, and the ladies have overcome their natural scruples against the exceeding wetness of it. They have bathing suits, but ye gods, such suits. They are a cross between pajamas and a Mother Hubbard wrapper. A pretty girl in one of these extraordinary cestumes is homely enough to stop the Johnstown flood. One of the young ladies who bathe in the lake is rather tall sideways, as a small boy expressed it, and, as a yachtsman would say, she has great breadth of beam. She was moving gracefully through the water—you know that when ist beople ones learn to swim they plough the water like a lish—when she felt her extraordinary garments give way. To put it in its accustomed place wille-she was in the water was impossible. She must get to the bathing house before any boys appeared. But just then the boys aforesaid rounded the point in a rowbout and made straight for her.

For a moment she nearly fainted. The water at Minnetonka is clear, you know. She shouted to the boys to "go "way." But they, not understanding the situation, pulled directly for her. She be-gged, entreated, commanded, all to no purpose. Then she got mad. She moved to where the water was shallower, and sat down. When the boat came near har she grabbed it, while the boys, whom she knew very well, yelled with glee.

Now, see here, "she exclaimed. "If you don't go right away there will be trouble."

But the boys also get a more extended view of the landscape. The girl saw a rubber circular lying in the boat. She grabbed it, and then, with a sudden perk, pulled the boat down on one side. The youth who was standing up fell headlong into the water, and the boat half filled before she righted. During the exclaiment the girl stood up, wrapped the circu

## HER QUICK WORK WITH A MAD DOG.

A Woman's Brave Act in the Presence of Danger Puts a Physician to Shame. From the Pittsburgh Dispatch.

Bauger Puts a Physician to Shame.

From the Pittiburyh Dispatch.

A doctor, whose name is one of the best known in Pittsburgh, told me the other day of an experience that he had many years ago.

"There had been many reports of mad dogs in the village in which I then lived, and there was a certainty that at least one of the reports was true. It was blazing hot weather. Late one night, or rather early one morning, I was called by a barelooted boy to hurry us fast as possition to the bedside of his brother, who lay sick with typhoid lever in a sort of shanty cottage on the river back a couple of miles away.

"I got on my horse and rode rapidly over the quiet road. There was a little moonlight. The sky was cloudy, and the moon would be covered and disclosed again every minute. The silence was a little trying, and I was glad when the low loof of the shanty for which I was bound came in sight. But as it did so my horse swerved so violently that I was aimost thrown from the saddle. Every hair on my head immediately stood on end. My horse had shied at a large dog which crossed the road running at full speed, and dragging after it a long from chain. I knew at once that the dog was mad. It had broken loose evidently from some house, and I thought that it looked like a dog I had seen at the shanty to which I was going.

"I spurred my horse to a gallop, and a minute later sprang down at the door of the shanty, where the sick boy's mother stood ready to receive me. I was pearly out of breath, but I managed to say as I hurried her inside the house: "There's a mad dog about; you'd better shut the door."

"As she turned to swing the door to there was a clanking sound and the dog my horse had shied at rushed through the door one's self, but the truth is that when I heard the clink-clank of the mad dog's chain I jumped

on a table in the middle of the room. The sick boy lay on a mathesa spread upon the floor just by the threshold. The dog stood within a yard of me for a minute glaring about him. There was froth on his muzzle and dust all over him. To my surprise he lay quietly down on the mattress beside the sick boy. The woman had remained standing with her hand on the door latch. She was dazed for a moment, but only for a moment. Suddenly she took two strides to the bed on the floor, caught up the iron dog chain, and then, with a force that seemed superhuman, whirled the beast in the air and slung it as if it were a rebble through the open window. Her strength was sufficient and her aim was good, for there was a ratile of the chain for a second or two, and then a prodigious splash tool that the dog was in the Ohlo, which flowed, rapid and deep at this point, but a few yards from the house.

"I shall never forget how ashamed I was as I got down from the table and looked that plucky woman in the face. Nor dees my memory fall on other points about that highl's aiventure, the gailop home, and the haunting clank of the mad dog's chain. I never saw that dog again, but he was not drowned. Some one shot it next day on the road."

## SHE SPOKE ONLY TRISH.

Not Easy to Find an Interpreter for Mer In the Erudite City of Chicago.

From the Chicago May.

There was a ludicrous scene at the Polk street depot soon after the Chicago and Atlantic train pulled into the big building. A woman 40 years old, with a good-natured face, alignted from one of the immigrant coaches and immediately commenced to talk in some unknown tengue. The station master could not understand her, neither could any one else.

"Send for the banana man," suggested the depot policonan. stand her, neither e-cild any one else.

"Send for the banana man." suggested the depot policeman.

"Oh, she ain't a 'dago." said the depot master as he listened to the occuliar dialect.

The Italian was sent for, however, so was the Greek fruit vender, and the German butcher, and the Polish and Scandinavian saloon keepers on Dearborn street, and the Scotch shoemaker, and even the Hebrew pawnbroker was called in to try to communicate with the stranger. All were unsuccessful, though, and just as the railrond men were about to give up the affair as a very bad tob P. O'Flynn, an expressmen, whose nationality is apparent, stepped up, and after listening to the talk of the woman went up to her and said:

"Oh, shut up, yet Irish."

"You fellers are foliae educated gentlemen, an't you?" said O'Flynn, turning to the crowd. "Can't yer see that the ould woman is Irish? Ask her phat she wants in Irish and she will talk to you."

But none of those present could speak the

Can't yer see that the ould woman is Irish? Ask her phat she wants in Irish and she will talk to you."

But none of those present could speak the native tongue of the Emerald Isle. Even O'lynn could only understand a few words of the jabber, but he could not speak a word of the innguage that is only known to a few.

No one would believe that a person who had lived within four miles of Galway, Ireland, for the last forty years could not speak or understand a word of English, but there are 1,000 human beings on an island just that distance from the flourishing Irish town who communicate with one and her through no other language int the one spoken on the land of the "ould dart."

The island of Nuken, or "Innisnucken," is only a few minutes, ride in a rowboat off the main land and a little to the northwest of Galway, but still the English language is unknown there. One thousand souls or more are on the little island, and it is seldom that one of its inhabitants has any desire to leave it. The woman who reached the Polk street denot, however, is one of the number who made up her mind to come to America. She left the island three weeks ago and started for Chicago, where she is believed to have relatives. The stranger was taken to the armory soon after it was learned that she was Irish, and it was at the station that Officer Gorman of the Twenty-second street station discovered her. Gorman is a splendid Irish scholar, and he had no difficulty in leaving the emigrant's story.

She said her name was Mary Nee. She left Innisnucken three weeks ago and came to Chicago expecting to meet her friends at the depot, No one was there, however, and as she had lost the address of her friends here, she does not know where to go. She said she believed that her brother, whose name is Gralelish, was somewhere in South Chicago.

Killed a Rattler with her Tin Pall.

From the Kingiton Preeman.

Mrs. Frank Keen of Chichesterville had a rather thrilling experience with a rattlesnake a day or two ngo, which she will probably remember during the remainder of her life. She was picking raspiberries in her garden when she suddenly heard a peculiar rattling noise. She continued her work for a minute or two, when she again heard the same noise nearer by accompanied by an ominous hiss, and, glancing into the busiles close at hand, she saw a big rattlesnake already coiled and about to spring at her.

Mrs. Keen had a large tin ball partly filled with raspberries in her hand, and without a moment's hesitation she let the snake have a taste of the berries and the big pali at the same time. The pall must have fallen with a terrific whack on the reptile's head, for when Mrs. Keen went closer to examine into the injuries done to her pail, as well as to see how the snake liked its berry bath, she found the head had been nearly severed from the body. Mrs. Keen says she jeels assured the snake would not have attacked her if she had kept a respectable distance from its quarters. The snake measured four feet in length and had nine rattles.

Prom the St. Leuts Globe-Democrat.

DES MOINES, July 20.—Miss Lizzie Duffleld, who has spent the past six years in south Dakota, arrived in the city to-day, en route to her former home in Bloomfield. Miss Duffield was among the first young ladies to brave the hardships of claim life and take up land in Dakota, and she is now the fortunate owner of \$20 acres of excellent farm land, half of which is with the nearest neighbor a mile and a half distant, the perils in storm and flood and the danger of living alone for weeks at a time, have been undergone. She was one of those brave and resolute Dakota school toachers who, with a few pupils under her care, encountered the aviul storm of January, 1888. During the long night which followed the dreadful blizzard, with scant fuel, she kept herself and the children from freezing only by the utmost exertion until all were rescued from their learful situation at 5 o clock the next morning.

## A Novel to Match Her Cown. From the Detroit Free Press

"Please send me a summer novel in a g reen cover."
The librarian of a circulating library received The Horarian of a circulating for any received the above request in a note yesterday morning. It was brought in by a lady's maid who waited to carry the book home.

The librarian hunted through his summer novels and at last found one that had a cool, green color.

green color.
"That will do," he said, and wrapped it up.
"How much?" asked the maid, producing her purse.

Filty cents, please," and he dropped the money into the till.

What was the title of the book?" inquired money in "What was the title of the book?" inquired a bystander.
"I bavent an idea." was the honest answer.
"She doesn't want a book to read, but one to hold in her hand and lie in her lan. I reckon it was Married for Fun. or Loved and Lost.' or something of that sort. Anyhow the cover is all right."

## Louisville's Woman Sexton From the Louisville Courier Journal.

From the Louisville Courier Journal.

It may not be generally known, but it is a fact, nevertheless, that the sexton of one of Louisville's largest cometeries is a woman—Mrs. Shelby—who, since the death of her husband in 1885, has had charge of St. John's (Catholic) Cemetery, located at Twenty-sixth and St. Cecilia streets. There are now 13,000 dead reating in this graveyard, the first grave in which was dug by Mrs. Shelby's husband. The lady was born in Ireland, and married there, but came to the United States in 1865. She attends to all the duties of the position, keeps her own books, records, &c. in a thorough and systematic manner, and has achieved a most creditable success and made hosts of friends. She has a family of five children, one of whom, a daughter, is married. Mrs. Shelby attends to her duties faithfully, though suffering from the effects of a lightning stroke received some time since, She is the only woman sexton in this city or State, as far as known, and one of the very few in this country.

Isgenious California Giriz.

From the Sacramento Bee.

For some time past it has been the custom of a number of young ladies employed in a dressmaking shop to retair to the Capitol grounds at the noon hour to partake of their luncheon. They invariably sat beneath a large cedar tree, the wide branches of which afforded agenerous shale, Several young men about town observed this fact, and almost daily they could be found shortly before 12 M lounging under a tree not far distant from that beneath which the young ladies sought sheller. This was of course annoying to the young ladies, and each of them has provided herself with a large parasol, all of which are opened when the grounds are reached and placed around in a circle. This forms a perject corral three or four feet in height, within which the young ladies can partake of their lunch and recities at ease, free from the prying eyes of the curious young men.

Miss Mattle Ghan, who lives near Lynes-ville, in this county, killed a crane one day inst week that measured six feet four and a half inchestrom tip to tip of its wings and was five feet seven inches high. It had a fish in its mouth when shot, and Miss G. showed her skill in handling a gun when it is known that the crane was forty-seven yards from her when shot.

# BEAUTIFUL STORIES

FOR LOVERS AND THE HAPPY. TRUTH, LOVE, PERFECT FAITH. Marriage and Bliss in Heaven.

From the Conjugial Love of Emanuel Swedenborg. An angel was once seen by me flying beneath the eastern heaven, who held a trumpet In his hand and to his mouth, and sounded toward the north, toward the west, and toward the south. He was clad in a robe, which flowed backward as he flew, and was girded with a belt of carbuncles and sapphires, which, as it were, flamed and shone; he flew downward, and alighted gently upon the earth which extended to where I was. As soon as he touched the earth he stood erect upon his feet, and walked hither and thither, and then, seeing me, he came toward me. I was in the spirit. in the southern quarter; and when he was near, I addressed him. asking. What is about to happen? I heard the sound of your trumpet, and saw your descent through the air. The angel replied, I am sent to convoke the most celebrated for erudition. most acute in understanding, and most emi-nent in reputation for wisdom, among those who, from the kingdoms of Christendom, are upon this earth, that they may convene

those who, from the kingdoms of Christendom, are upon this earth, that they may convene upon this rising ground where you now are, and from their hearts declare, what they had, in the world, thought, understood, and known concerning heavenly loy and eternal happiness. I am thus commissioned, because some who have lately come out of the world into our heavenly seciety, which is in the east, and were admitted, have told that no one in all Christendom knows what heavenly joy is, and what eternal happiness is.

And he said, Wait a little, and you will see companies of the vise flowing hither, and the Lord will prepare for them a house of assembly. I waited and behold, after half an hour, I saw two troops from the north, two from the west, and two from the south; and as they came, they were introduced by the nangel e the trumpet into the house of assembly prepared for them, and there occupied places appointed to them according to the quarter whence they came. There were six troops or companies, and a seventh from the east, which, because of its light, was not seen by the rest. When they were assembled the angel opened to them the cause of the convextion, and requested that the companies in their order would declare what they understood by heavenly joy and eternal happiness.

After consultation, the ilrst company, which was from the north, said, that heavenly joy and eternal happiness. After consultation, the ilrst company, which was from the north, said, that heavenly joy and eternal happiness. Is not himps are fortunate, and there are pleasures upon pleasures? When a man is admitted into heaven, he is admitted also into these pleasures as to every perception of the mind, and every sensation of the body, from the fullness of the joys of that place. Wherefore heavenly happiness, which is also eternal, is nothing else than an introduction into heaven, and an introduction there from Divine mercy.

They having ended, the other company from the north according to their wisdom, expressed

is also eternal, is nothing else than an introduction into heaven, and an introduction therefrom Divine mercy.

They having ended, the other company from the north, according to their wisdom expressed this opinion: Heavenly 107 and eternal happiness are nothing else than the most joyful consociation with angels, and the most delightful conversations with them, whereby the countenance is continually expanded with 107 and the face-of all wear smiles of mirrh and pleasure, arising from the pleasant and entertaining discourse. What else are neavenly 107 and pleasure, arising from the pleasures to elernity?

The third company, which was the first of the wise from the western quarter, from the thoughts of their affections declared as follows: What are heavenly 107 and elernal happiness but feasts with Abraham, Isaac, and Jacob, at whose tables there will be rich and delicate food with generous and noble wines, and the feasts will be succeeded by sports and dances of virgins and young men, to the music of various instruments, with the singling of sweet songs; and finally, in the evening, there will be dramatic exhibitions representative of characters, and again feasts, and hus every day to eternity?

All the companies, one after another, gave

their several notions of heavenly happiness; after which the angel of the trumpet was thus

after which the angel of the trampet was thus addressed by a company of wise angels:

Thou knowest that every man who had desired heaven, and had distinctly thought anything about its joys. Is introduced after death interthe joys of his imagination; and when he has experienced what such joys are, that they are according to the vain ideas of his mind and his delirius chantasies, he is then led out of them and instructed; this is done to most of those in the world of sufrits, who in the former life have medicated about heaven, and have conceived anything concerning the joys there or even a desire for them. On hearing these words, the singel of the trumpet said to the six companies that were assembled of the wise from Christendom, Follow me, and I will introduce you into company, and thus into heaven. Christendom, Follow me, and I will introduce you into cour joys, and thus into heaven.

When the angel had thus spoken he went out before them, and was first attended by the company who had persuaded themselves that the joys of heaven were only pleasant consectations and entertaining discourse; these the angel introduced to an assembly in the nightern mer world, had entertained the same ideas of the joys of heaven. There was in that place a spacious house, wherein all such were gathered; in the house were more than fifty apartments, allotted to different kinds and subjects of conversation; in these apartments they conversed about such matters as they had heard, or observed, in the public places of resort, and in the streets; in some the discourse turned upon the various loveliness of the fair sex. Will much pleasantry, until the countenances of all present were exanded with a smile of mirth; in other apartments they spoke of the news relating to the court, to public ministers, to state policy, and to various secrets which had transpired from crity councils, with conjectures and reasonings of their own concerning events; in other apartments they conversed about commerce, in others about subjects of literature, in others about points of civil prindenes about affairs relating to the Church, its sects, &c.

It was given me to look into the house, and I

sects. Ac.

It was given me to look into the house, and I saw people running from one apartment to another seeking out such companious as were most suited to their own tempers and inclinations; and in the different parties I could distinguish three different kinds of persons, some panting, as it were, to converse, some eager to ask questions, and some greedy to hear. The house had four doors, on every side one, and I observed many leaving their respective companies with a great desire to get out of the house. I followed some of them to the east door, where I saw several sitting with sad faces, and on my inquiring into the cause of their sadiess they resided: The doors of this house are kept shut against all who would go out, and this is the third day since we entered in, and we have exhausted the very life of our desire with company and conversation, and now we are grown so weary with continual discoursing, that we can scarce bear to hear the sound of their murmuring; wherefore, through mere irksomeness we have come hither to the door, but on our knocking we were lod that the doors of this house were no opened to let any out, but to let them in, and that we must stay here and enjoy the delights of heaven; from which we conclude that we are to remain here to eternity, and this is the cause of our sorrow and anxiety.

Then the augel addressed them and said; sects, &c.
It was given me to look into the house, and I

mids laden with sweetmeats. The guests stood around the tables in expectation of seeing their respective presidents, who soon were seen to enter in procession from Abraham to the last of the apostles; and presently each president, taking his place at the head of his own table, reclined on a couch, and then invited the bystanders to take their places also each on his couch; accordingly the men sat down with these patriarchs, and the women with their wives, and they ate and drank with joy and with veneration. When the rebast was ended, the patriarchs retired, and then were introduced sports and dances of virgins and young men, succeeded by spectacles; at the conclusion of these they were again invited to feasting, but with this restriction, that on the first day they should eat with Abraham, on the second with Isanc, on the third with Jacob, on the fourth with Peter, on the filth with James, on the sixth with John, on the seventh with Paul, and with the rest in order, till the fifteenth day, when their festivities should be renewed again in like order, changing their seats thus to all eternity.

After this the angel called together the men of the company (which had attended him), and said to thom: All those whom you saw at the tables were in a similar imaginary thought concerning the joys of beaven, and eternal hampiness thereform, as yourselves, and to the end that they might see the vanity of their ideas, and be led out of them, these mimic leasts were appeared and permitted by the Lord. Those whom you raw at the heads of the tables, who personated old men, were most of them the summary of their order, and deernal hampiness thereform, as yourselves, and to the end that they might see the vanity of their ideas, and be led out of them, these mimic leasts were appeared and permitted by the concerning the followed, and observed to the number of fifty or more, here and there, surjected with ment even to nausea, and wishing carnestly to roturn to their domestic employments, their professions, trades, and there, surje

and they made all possible haste to their respective homes.

After this the angel called together the men of the company, and as they went along taught them these things respecting heaven: There are in heaven, as in the world, both meats and drinks, both feasts and repasts, and at the tables of the principal persons there is a variety of the most exquisite food, wherewith their minds are exhibitrated and rofreshed. Heavenly food in its essence is nothing eise but love, wisdom, from love; wherefore food for the body is given to every one in heaven according to the use which he performs; magnificent to those who are in eminent uses; moderate, but of exquisite relish, to those who are in uses of a middle degree; and ordinary to such as are in ordinary uses, but none to the indolent.

Toward evening there came a footman clothed in linen to the ten strangers who attended the brated the next day; and the strangers were much rejoiced that they were about to see brated the next day; and the strangers were much rejoiced that they were about to see nuptials in heaven. After this they were conducted to one of the chief counsellors, and supped with him, and after supper they resturned, and retired each to his own bedchamber and slept till morning, and when they awoke, they heard the singing of the virgins and young girls from the houses round the affection of conjugial love was sung at that time: by the sweetness of which, being deeply affected and moved, they perceived a blossed gladness infused into their joys, which exalted and renewed them. At the hour appointed, the angel said, Arise, and put on the garments so Heaven which our prince has sent you; and they put them on, and behold! the garments shone as with flaming light; and they asked the angel, Whence is this? He resided, It is because you are using to nubtials, and then our garments become luminous, and are nuptial garments.

Alier this the angel conducted them to the house of the nuptials, and the porter opened the door; and presently they were received within the threshold, and saluted by an angel sent from the brideg own, and introduced and led to the seats appointed for them; and so on after they were invited into an antercome of the mair large-chamber, where they saw in the middle a table, on which was placed a magnificent candlestick with seven branches and sconces of gold; and against the walls hung and they observed on each side of the candlestick two tables, on which were loaves in triple order, and tables also at the four corners of the room, on which were cups of crystal. While they were examining these things, a door opened from an apartment next the marriage chamber, and they saw six virgins come out, and after them the bridegroom and bride, holding each other to a scat placed opp site to the candlestick, on which they placed themselves, the bridegroom on the left hand, and the bride on his right; and the six virgins stood at the saide of the seat, near the bride. The bridegroom her head a crown of g nuptials in heaven. After this they were con-

when they were thus soated, the bridegroom turned himself to the bride and placed upon her linger a golden ring and drew forth aimlets and a colar of pearly, and tied the armlets about her arms and the collar around her neck, and said. Accept these pleitges; and as she accepted them he kissed her and said. Now thou art mine; and he called her his wife. When this was done all the guests exclaimed, A blessing be upon you! This was first said by each separately and then by all together; one seat from the prince as his representative joined in the acclaim, and at that instant that anie room was filled with an aromatic smoke which was a sign of blessing from heaven; and then the servants in walting took loaves from the two tables near the candlestick, and cups, now filled with wine, from the tables at the corners of the room, and gave to each of the guests his loaf and his cup and they are and drank. After these things the husband and his wife rose up, the six virgins attending them, with the silver lamps now lighted in their bands, as far as the threshold, and the consorts entered the bed-chamber; and the deer was shut.

A terward the c nducting angel spoke to the guests escenting his ten companions saying that he, by command, had introduced them, and said. May they converse also with you? And they approached and addressed them; and one of the mar lago guests who was wise, said. Do you understand what the things signify which you mayersed, that the bridegroom, now the husband, represented the Lord, and the bride, now the husband, that he pride and entered the bride groom now the husband, represented the Lord, and the bride, now the wile represented the Church, herause applies in heaven represent the consent; out to morrow they will be clothed differently, becau e this representat

out, but to let them in, and that we must stay here and enjoy the delights of beaven; ironam which we conclude that we are to romain here to eternity, and this is the cause of our sorrow and anxiety.

Then the angel addressed them and said. This state is the death of those joys, which has state it the death of those joys, which has state it the death of the state it the death of the were naturally to the state it the death of the were naturally in the state it the death of the were naturally in the state it the death of the state it the death of the state it the the state it the death of the state it the state it the death of the state it th

youth is, when they consociate themselves by marriage; and we then believed that that state was the very blessedness of our life; but we heard from others in our heaven, and afterward we ourselves perceived that that state was of heat not tempered with light, and that it is successively tempered, as the busband is perfected in wisd-m, and the wife loves that wisdom in the nushand, and that this is done by means of uses, and according to these which each by mutual aid amords in society; also that delights succeed according to the temperature of heat and light, or of wisdom and its love.

That when we approached there breathed on you as it were a vernal heat, is because conjugial love and that heat in our beaven act as one, for heat with us is love, and light with which heat is united le wisdom, and use is as the atmosphere which contains each in its bosom. Hence now it is that as we approached there breathed on you a vernal heat, with a sweetsmelling odor, as from the earliest flowers in gardens and fields.

These things being said, the man gave me his right hand and conducted me to houses where were consorts in like flower of ag. with them-elves, and he said that those wives now seen as virgins, were in the world old, infirm women, and the busbands now seen as veryins, were in the world old, infirm women, and the busbands now seen as conths, were there decrepit old men; and that they all were restored by the Lord to this blooming age because they loved each other mutually and from religion shunned aclusteries a soromous since and he said that no one knows the blessed pleasures of conjugital love but he that rejects the dreadful pleasures of adultery, and that no one can reject these but he that is wise from the Lord unless he does uses from the love of uses. I also saw then the uternalis of their houses, all of which were in heavenly forms and glittered with gold as it were flaming from the rubles set therein.

One morning most sweet singing heard from some height above me awaked me, and thence and sweet, above the succeeding ones of the day. I was able to be kept for some time in the spirit as if out of the body, and to attend pre-cisely to the affection which was sung. The

singing of heaven is nothing else but an affection of the mind, which is emitted through the mouth as a tune, lorit is sound separate from the discourse of one spoaking from an affection of love, which affection gives life to speech. In that state I perceived that it was the affection of the delights of conjuncial love which was made tuneful by wives in heaven; that it was so I observed from the singing, in which those discounts of the state o which, and according to which, you are wise; and yet wives know them so well in their husbands that they see them in their faces, and hear them from the sounds of the speech of their mouth, vea, they feel them on their breasts, arms, and cheeks; but we, from the zeal of love for your happliess, and at the same time our own, dissemble as if we do not know them, and yet we moderate them so prudently, that we follow whatever is of the liking, pleasure, and will of our husbands by permitting and suffering, and only by bending when possable, but never by compelling. I inquired: Whence have you that wisdom? They answered: It is implanted in us from creation and thence nativity; our husbands liken it to instinct, but we say that it is of Divine providence, in order that the men, by means of their wies, may be rendered happy. We have heard from our husbands, that the Lori wills that the male man should act from freedom, according to reason, and that on this account the Lord himself moderates his freedom, which regards the inclinations and affections, from the exterior, and that thus ac forms a man with his wife into an angel of heaven; and besides love changes its essence, and does not become conjugial love, and they may be compelled. But we will yeak more openly of those things; we are moved to this, that is, to the prulence of molerating the inclinations and affections of our husbands, so that they may seem to themselves to act from freedom, according to their reas-n, because we are delighted from the love of them, and we love nothing more than that they should be delighted from the love of them and we love nothing more than that they should be delighted from the love of them and we love nothing more than that they should be delighted from the love of them and we love nothing more than that hey should be delighted from the love of them and we love nothing more than that hey should be delighted from the love of them and we love nothing more than that hey should be delighted from the love of them and we love had only t

picking from appearances, and from the mind triles of the men; believe bin not but believe us; we kn, w that you are loves, and we obedienes; wherefore disclose if you will, but still the husbands will not depend on your nouth, but on the mouths of their wives which they kins.

A ceording to the following narrative wives in heaven are not afraid of their husbands, and are sometimes just a little strong-minded, and covercome their spouses in argument, Swedenborg says:

I once heard a pleasant discussion among the men, which was concerning the female way; whether any woman can love her man who loves herself from her form; they agreed also that they would be anything the collection of the love and manners; they arreed also that those two beauties are quite often divided in the natural world, and that they are a ways world beauty shifted women become beauties, and beautiful in manners, they arreed also that deformed women become beauties, and beautiful women become beauties, and beautiful in manners, they arreed also that they where they were applied to a party living it least the love of their bearty. The done where they might be reflected in learning the love of wives, that it is scarcely anything the love of wives, that it is scarcely anything to use and you also know so little concerning the love of their bearty. The done was, that every woman wishes to appear beautiful in face and beautiful in manners, because she is form the siles of the ways and the woman wow was that every woman wishes to appear beautiful in face and beautiful in manners, because she is form the siles of the ways and the world was the very woman wishes to appear beautiful in face and beautiful in manners, because she is form the siles of the ways and the world was the very woman wishes to appear beautiful in face and beautiful in the siles of the manner that

Insted the natural beauty of the wife. he no more sees that, but he sees herspiritual beauty, and from this reloves, and recails the natural beauty, but under another appearance. The third conclusion of their discussion was, that if the woman after marriage wishes to appear beautiful in like manner as before it, she loves the men and not the man because a woman loving herself from her own beauty is e minneally wishing that her beauty should be tasted, and because this no longer appears to the man, as you have said, she wishes it to be tasted woman has the love of the sex, is manifest. At these things the wives were slicat, yet they murmored this; What woman is given so devoid of vanity that she does not wish the appear beautiful to the men also at the same timelitation of vanity that she does not wish to appear beautiful to the men also at the same timelitation does to her only one? Some wives from neaven, who were beautiful because heavenly affections, heard these things, and co-firmed the three conclusions of the men; but they added: Let them love their own beauty and its ornaments, only for the sake of their husbands, and from them.

Those three wives, being indignant that the three conclusions of the men were confirmed by the wives from herewen, said to the men, we therefore will canvass, on the other hand, whe her the man who loves himself from his own intelligence on his office and manners know, there ore that the wife mines herself from his intelligence in his office and manners know, there ore that the wife and manners know, there ore the time whe charm and thus with the man; wherefore it is to love his own intelligence is to he wise from himself, and this is to be insane; wherefor it is to love his own intelligenc

THE ORIGIN OF BEAUTY. Once, when I looked around into the world of

spirits, I saw at a distance a palace surrounded and, as it were, beseiged by a crowd; and I likewise saw many running toward it. As I wondered at this, I went hastily from the house, and asked one running thither what was the matter there. He replied, that three house, and asked one running thither what was the matter there. He repided, that three new comers from the world had been taken up into heaven, and had seen magnificent things there, and likewise virgous and wives of amazing beauty; and, being let down from that heaven, they entered into that paines, and there were such beauties that their cyse never saw, nor can see miless litustrated by the light of heavenly air (awa.) They said concerning themselves that in the world they were crators, from the kingdom of France, and that they gave their attention to eloquence, and that now there has come upon them an eager desire of declaiming upon the origin of beauty, Because this was made known in the neithborhood, a multitude flocked thither for the sake of hearing. On hearing this, I hastened also myself, and went in, and saw those three men standing in the midst, clothed with robes of a sapphirine color, which, from the inwoven threads of gold, shone forth, according to their turning, as if golden. They stood behind a kind of multit, ready for speaking, and immediately one arose upon a step behind the pulpit, to declaim concerning the origin of beauty but love which, when it flows into the eyes of young person, and enkindies them, becomes beauty; wherefore love and beauty are the same thing; for love from the immost pains the sace of a marrageable virgin with a certain flame, from the skewing through of which is the accord and erimson of her life. Who does not know that that flame sends rays into he eyes, and from these, as centres, nours itself forth into the orboit he face, and also lets fixelf forth into the orboit he face, and also lets fixelf forth into the orboit he face, and also lets fixelf.

Alter him arose the second to reveal by a winning league, and feminine love is the love of being wise, so far he is lovely and beautiful according to his love; but still there is one love of the other, so also do the beauty and beautiful to a virgin; and as far as a virgin is the love of the origin of heautiful to the qua

or each, they mutually kiss and conjoin them-seives, and that is called love, and then they both appear to each other as beauties. In a word, wisdom is as the light or splendor of fire, which strikes the eyes, and, as it strikes them, forms beauty.

After him gross the third, and delivered this:

which strikes the eyes, and, as it strikes them, forms reauty.

After him arose the third, and delivered this: Love alone is not, neither is wisdom alone, the origin of beauty; but it is the union of love and wisdom, the union of love windom in a young man, and the union of wisdom with its love in a virgin; for the virgin dees not love wisdom in herself, but in the young man, and thence she sees him as beauty, and when the young man sees this in the virgin, then he sees her as beauty; wherefore leve by means of wisdom forms that beauty, and wisdom from love receives it. That it is so appears manifestly in heavon: I saw these virgins and wives, and attended to their beauties, and saw one kind in the virgins, and along the another in the wives; in the virgins list users only, but in the wives; in the virgins list users only, but in the wives; in the virgins list users only, but in the wives; in the virgins list instre only, but in the wives; in the virgins list instre only. But in the wives; in the same time from fire. What is beauty but the sellath of the sight? Whence is the origin of this delight, except from the sport of love and wisdom? From this sport the sight is brillant, and this brilliancy darts their from evalue with the sellation of the sight of one its life, and wisdom? I saw the red income the love of the red from love, and the white from wisdom? I show the red from its life, these two I have seen manifestly in the faces of two consorts in heaven, the reliness of whiteness in the wife and the white from its light; these two I have seen manifestly in the faces of two consorts in heaven, the reliness of whiteness in the wife and the whiteness of redness in the husband, and I have observed that from looking at each other they shone forth.

When the third had spoken this the as-embly clasped their hands and shoured life has enquered! And suddenly a flamy light, which is also the light of conjugal love, then filed the hattee with splendor, and at the same time their hearts with plensantness.

UNITED AFTER MAY YEARS.

A Negro Mother's Long Search for the Boys Taken From Her in Slavery Days.